Treasures of the Sea Found

The Lost Blue Dye of the Jewish People Discovered at Last

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Introduction

The secret of the sea creature the ancient Hebrews have used to get a blue dye for clothing fringes has been lost for over 2000 years. Michael Edery, a biblical researcher, has made hard research for the past 8 years to find it. And after much hard research, he has found it! Now finally after 2000 years, the secret is once again back! It was bonellia viridis! He has also discovered it is the key to living a long life.

Chapter 1

Identifying Chilazon

There is a great debate among rabbis today of the true identity of the ancient source of the Chilazon. The Ptil Techelet organization which was founded in 1993 claims it was the Murex trunculus snail. They bring their proof with various criteria from the Talmud. The Murex Trunculus arguably fits some criteria. However, allot of its qualifications were made based on interpretations of the Talmud which is in a matter of debate. I hope to reinstate the love and mitzvah of tzitsit in its proper way by all Jews around the world.

I wish to submit my idea to a marine biologist to research the catching spots of this creature and verify my hypothesis. The real Chilazon is the green spoon worm. It was rediscovered in Naples Italy by the Italian Zoologist Rolando in 1818. He found it in great debts under the Mediterranean Sea. He named the creature Bonellia Viridis after his Italian friend Bonelli.

Here are the basic criteria for the Chilazon from Talmud:

Caught with a net. Shabbat (74b) siman 8

Squirms around in the net after it is caught. Tosafot Shabbat (74b) siman 8.

There is proof of an ancient method of trawl fishing in the Torah in the book of Habakkuk chapter 1 verses 14-17. It mentions that a group of people on a boat hold on to a large net attached with ropes and cast it into the water. They would then drive the boat forward and have the boat haul in the fish.

The Ama divers of Japan have had the practice for over 2000 years of catching various types of fish from the ocean with nets (2). One of the fish that they catch is the chilazon. They wear a cloth dyed blue with the seiman and doman sign on their head. The seiman is a pentagram star that is similar to a Star of David. The word for the pentagram seiman is a Hebrew word. It means sign in Hebrew. The pentagram and star of David are sign symbols of protection. That means this blue pentagram is a Jewish symbol. This shows that the blue dye on the cloth is Hebrew tekheket. Bonellia viridis has in fact been caught with nets by Ama divers and others in Japan. Chapter 2 shows this. Read there for more information.

Bonellia Viridis is caught with modern trawl fishing by attaching a net to a boat and driving the boat towards the fish that way the net hauls in the fish underwater. Bonellia Viridis can always be seen squirming (twisting and turning over its belly) on the sea floor for movement in the water as opposed to normal straight movement like fishes. They don't have fins

for movement, so they depend on muscle constrictions and contractions to get by (Lockyer, 234) (1).

Resembles a mouse. Rashi and Septuagint on Vayikrah 11:18. Porphyrin is the name Tekhelet is called “Just as a king wears porphyrin”. Midrash Esther Rabbah.

Resembles a worm. The Chilazon came from a worm. Miraculously made from sand. Rashi Sanhedrin 91a.

Its form resembles a fish. Beraisa in Menachos (44a). Similar to a fish of the sea – that is wide, and thin and pointed towards its head. (Aruch Atzum)

And his thigh is upon Tzidon {Sidon},” Zvulun was the right thigh of the body; and the Kinneret was in his appointed lot and from there Chilazon for tekhelet is found.”

The root of Chilazon Greek is chalazion. The Chilazon has wart like bumps and snake like extensions. Rashi Talmud Bekhorot 43a.

Its appearance is like that of the sea. Menachos 44a.

The Chilazon has the form of a human and rises from the ground like a tree. Midrash Talpiyot. There are creatures in the ocean that are half in the form of a man and half in the form of a fish. Rashi Bechorot 8a.

The description of Rashi is somewhat confusing. He describes the fish to look like a worm, an extendable snake with red wart like structures, and a mouse. He also describes creatures in the ocean with some man like resemblance. I have found that Rashi is talking about bonellia here even without mentioning it. What's important to note is that Rashi didn't describe the creature as having all of these resemblances simultaneously in one place. He quotes from three different places of the creature looking different.

This implies that the creature doesn't look like a fish, man, mouse, worm, or snake at the same time but changes its form constantly. I have found that Bonellia Viridis matches all these descriptions from the Talmud. Bonellia viridis is a type of sea spoon worm. Bonellia Viridis can have the form of a man, fish and mouse depending on the time you look at it.

This is because Bonellia Viridis is a limbless creature and depends on muscular contractions and constrictions starting from its proboscis to its head to get by. When Bonellia constricts its muscles, its body is made thin and resembles a fish and a man's genitals at the same time (Walton, 357) (4). When the Talmud uses the term like a fish, it means what the usual shape of a fish is. The usual shape of a fish is long and thin like Bonellia Viridis (88). The proboscis of Bonellia

Viridis closely resembles the fins of an actual fish. This is because the proboscis is anchor/arrow shaped. Classes of spoon worms are nicknamed “penis fish” because of their close man like resemblance. This is how we know Rashi was talking about penis fish in the Talmud. Rashi would not want to be too explicit on this matter so he only said, “half a man (a man’s manhood).” And the midrash Talpiyot also said the chilazon has some human like appearance. But only said human like and not either being too explicit.

It is very common in the Torah to use the euphemism “thigh” for man's genitals in order to not be too explicit. Aristotle named this species Aidoion Andros after this man like resemblance in the Beit Hamikdash period around 384 BC. Aidoion is Greek for “genitals” and Andros is Greek for man.

He describes aidoiona (Bonellia) that “it is similar in shape and size to the male organ having two fins instead of the testicles” (Schneider, 90) (71,52,79). Here he also describes it to have a fish like appearance because the proboscis resembles two of a fish's fins. This is exactly the way Rashi described the Chilazon. Rashi's statement about the Chilazon is a clear reference to Aristotle's statement. Aristotle ultimately converted to Judaism at the end of his life. He was a student of Shimon Hatzadik. Aidoin is actually a Hebrew name.

Aidoin the Golah was the first Hebrew prophet after King Solomon.

This creature has also been discussed by Photius who was the 9th Century Patriarch of Constantinople, in his dictionary (144). He calls it by the name “Thalassion Aidoion”. Thalassion is Greek for “sea” and Aidoion is Greek for genitals. Here it translates as “the sea genital”. He says that this creature was also known by the name Kalonymus, which means noble named. This means that this creature had some connection with people of nobility that they made use of it. Such as perhaps using it to dye their royal garments. This fits with exactly the way how Tekhelet is described by the Rabbis! That it was specially reserved for people of nobility such as the high priest and kings. This is a great evidence that bonellia viridis was the correct creature that was used to make tekhelet.

The Zohar says that Zevulun was involved with catching and producing the Chilazon. Zevulun's territory extends from Haifa until Sidon in Israel. The word that the Zohar uses is thigh to describe his extension until Sidon. By saying this, the Zohar means that he would travel with his thigh and hips unto Sidon. The word thigh is a very unusual word for the Zohar to use.

It is also explicit. Why not simply say his territory extended until Sidon or his legs traveled? It makes sense in the context of catching the Chilazon for the Zohar to use the word thigh. This is because the Chilazon Bonellia Viridis resembles a thigh (man's genitals) (78). Why does the Zohar call Zevulun the right thigh of Jacob? This is because the thigh of someone is called their "manhood." The Zohar confirms that the term like a man refers to a man's genitals. It is not talking about a head, face, ears, eyes etc.

Tekhelet as a reminder of the sign circumcision of forefathers (Midrash Tanchuma Terumah, 5:1). And you shall see the sign and remember all the commandments.

The midrash here is comparing the tekhelet to the Bris of circumcision. It is saying here it reminds people of it meaning they are similar to each other. With the Bris it is talking about blood that comes from it. So, with tekhelet we have to be talking about blood that comes from somewhere meaning the chilazon. In order to be saying that it's similar to the Bris. The midrash is saying here the chilazon is similar to the Bris. Meaning it looks like it. Bonellia viridis exactly resembles a man's genitals. The rabbis base this off of the paragraph of tzitsit in the shema where it calls tekhelet the sign. The rabbis

explain that the sign refers to the Bris. So, it is saying here tekhelet is the blood that comes from a Bris!

When its muscles are contrasted, the body is flat, and sausage shaped. This makes it more resemble a mouse with a tail.

Bonellia viridis in Germany is called by the name Igelwurm. Its translation is hedgehog worm. It is nicknamed in Germany as hedgehog of the sea. (66). This is because they have a hedgehog mouse like shape and are often found living in sand dollars. Sand dollars are in the family of sea urchins. They are known as echinoderms. Echi is greek for hedgehog like and derm is for skin.

They are called this because they have sharp spines on their body just like a hedgehog. (67). The name of the class for

Bonellia in Greek is Echiura. Echi is greek for hedgehog. They are called as hedgehog of the sea in Greek as well. When Rashi says mouse, he's referring to hedgehogs whose shape are very similar to a mouse. Hedgehogs and mice are compared with each other in the Torah.

In Vayikrah 11:18, it reads “The bat, the starling, the magpie; The word for bat in this sentence in Hebrew is Tinshemet. The Septuagint, (the Greek translation of the Torah), translates it as the porphyrins. Porphyrin is the name that the Midrash calls tekheket. Here Rashi comments that the creature resembles a mouse. And then in Vayikrah 11:30, it reads “The hedgehog, the chameleon, the lizard, the snail, and the mole.” The word for hedgehog in Hebrew is Anakah. The Septuagint translates it as shrew mouse or mole. This shows the comparison between hedgehogs and mice. Again, the word Tinshamet appears at the end of this sentence. It translates in English as mole. This time the Septuagint translates it as false zakor, a type of mouse rodent. Hedgehogs, moles, and shrews are in the same family class Eulipotyphla.

The mole here is compared to a mouse rodent showing the similarity between the class of mouses and the class of hedgehogs Eulipotyphla. Vayikra also identifies a creature called hachomet. The Shulchan Aruch identifies this as the

Chilazon. Rabbi Sadya Gaon translates chomet as similar to a chameleon/lizard (73). Bonellia viridis can be described as similar to this.

Bonellia Viridis does also indeed resemble a snake. This is because of its proboscis. It looks like a long thin cigar at certain times. The animal can either extend or contract its nose (Walton, 368) (4). When the nose is extended, the animal has snake like extensions and resembles a snake. Bonellia Viridis is in the species of echiuran worms. The word echurian comes from the Greek root echis which means “snake like (Preuss, 262) (5,6). Bonellia Viridis does also have certain warty bump like structures on its skin. (7,8).

The Ptil Techelet organization interprets Rashi's comment that it’s a mouse and worm that its some kind of snail slug. They claim that this was Rashi's intention. However, this wouldn't make sense because Rashi is a literalist commentator. If the Chilazon was a snail, he would have explicitly said so. Bonellia Viridis also is indeed literately made from dirt as the Talmud says. The sex of spoon worms is not determined by genes like regular animals but by certain environmental conditions. Only eggs that land on the sand in sea floor miraculously develop into females. Only female Bonellia are capable of producing dye. (29).

Resembles a hooked anchor used to hang an object on house door. Keilim chapter 12 mishnah 1

The Gemarah in Keilim chapter 12 mishnah 1 discusses a wall anchor (hooks) used to hang an object on a house door. It then discusses that the Chilazon resembles an anchor in shape. The Chilazon's body hangs on top with its anchor below it. I have found that Bonellia Viridis perfectly fits this description. It has a body on its top with hooks shaped like an anchor below it. The proboscis of Bonellia Viridis closely resembles an anchor. Also, the proboscis helps it “anchor itself” into some object like a rock. This helps keep Bonellia Viridis in place. This is similar to the way anchors help keep

objects hooked on walls and sea boats in place. Then Bonellia Viridis can use the object to help pull against it to move itself forward through muscle constrictions and contractions (9,10,11).

Its appearance is like that of the sea. Menachos 44a.

Bonellia Viridis Has a color like that of the sea. It has a blue green color (dark green). Also, Bonellia Viridis has hooks that resemble sea ship anchors. These are commonly found in the sea near ships. This fits the Talmud's description that its “appearance” is like that of the sea. There are allot of things in the ocean that resemble the color of the sea. By saying it has the appearance of the sea suggests that the creature

Bonellia has the appearance/shape of the actual ocean. Bonellia Viridis has wave like constrictions and contractions for movement. This movement exactly resembles ocean waves moving in the water. (53,54). It would make sense in the context of catching the Chilazon for the sages to use the description that its appearance is like that of the sea to refer to sea ship anchors and the sea water. In order to catch the Chilazon, a boat to ride on water, fishing nets, and sea anchors are required to keep the boat in place. Without sea anchors, the boat would move away from the spot of the Chilazon (12). This description does not fit Murex trunculus. The color of its shell is a brownish color.

Contains two blood fluids. One in its stomach, and one in its sac. The sac blood is used for the Chilazon. Rabbeinu Tam, Tosafot, Shabbat 75a) The blood can easily be extracted from its sac without needing to kill the creature. The blood pools in a sac. ketubot 5b.

I have found Bonellia Viridis has two “blood” fluids. It has hemoglobin blood within its blood vessels in its stomach. It also contains a green pigment called bonellin mostly settled within the gutter of the proboscis. (13). The gutter closely resembles a sac in shape (14). The commentator Tosafos says that this sac fluid is the one to be extracted for the Chilazon.

Bonellia Viridis matches the Talmud's description that the Chilazon's dye can be easily extracted without killing the creature. It is possible to extract the dye from Bonellia Viridis without killing the creature as the proboscis is separate from its body. The proboscis or its fluid is not essential for the creature to live like hemoglobin blood. Even if the proboscis is completely cut off, the creature still remains alive and is capable of regrowing another one in a matter of days (15). Thus, the pigment bonellin pools in a sac separate from the body. This description does not fit Murex Trunculus. It is not possible to easily extract a dye from the snail through its sac as breaking open its strong shell is first required. By this time, the snail is severely injured or dead (16).

One is in violation of Shabbat through smashing(potzeah) the Chilazon in order to get its blood. Shabbat 75a siman 5 Rashi- One is in violation of Shabbat through squeezing (potzeah) the Chilazon in order to get its blood. Shabbat 75a siman 5

In the Talmud 75a, the word potzeah has been interpreted by Ptil Techelet as smashing meaning the Chilazon has some sort of hard shell. They concluded it must be a snail. If the Chilazon had a hard shell, the Talmud would have explicitly said so. Also, in order to get a dye from an animal with a hard shell, a person would be required to break open the shell

before he is able to squeeze out the Chilazon. Breaking open a shell does not directly release the pigment of the Chilazon. So, as Rashi said, potzeah in this context would mean to squeeze out. This would mean that the Chilazon is a soft animal without a shell. The green pigment bonellin can be released from Bonellia by simply squeezing it out from its sac container.

The Chilazon is referred as the treasures of the sand. Buries itself in the sand. Megillah 6a

Buries itself in rock bottoms/sand dollars and sand. The burrows are u shaped. Up to 100 meters below surface. Not Often seen. (20, 21).

Appears on surface of the land after a storm. Appears on mountains after a rainstorm. Sanhedrin 91a

Casts itself from the sea to the mountain. Sifri to Deuteronomy, Piska 354 Rashi on Megillah 6a:7:2

The chilazon lives in the swamps by the sea. It casts itself from the sea onto the swamps by the seashore. Which are often walkable lands with very shallow water. As the chilazon must have brought itself to land with at least some kind of water in order to stay alive. -Radzyner Rebbe Treasures Hidden in the Sand

The Chilazon is found in a place between mountains and Samamiyot (lizards) bite it and poison it. Sifri Devarim 354 Siman 7

The ancient Talmud clearly defines the species as a marine worm. It also describes many Chilazons appearing on the surface of the earth after a storm. The surface of the earth could be referring to a seabed with shallow water areas of the Mediterranean. Echurian worms sometimes do spawn in shallow ocean areas where it's not too deep (22). Sometimes they burrow in rocks, and sometimes in the sand in order to feed on the dead organisms there. In this situation, the burrows will be in close contact with the rain. Ocean rains can be contaminated with hydrogen sulfide. The ocean rains could then cause a toxic buildup of hydrogen sulfide. This will result in the creature exiting them and appear on the surface (Edwards, 77) (24).

There is evidence that a great number of spoon worms do appear on the surface of actual land after being washed ashore from a storm. In a recent sighting in 2014 in Caroline Bay New Zealand, hundreds of spoon worms were seen washed ashore during a storm. (23,25,26).

It wouldn't make sense that the Chilazon could make itself all the way to a regular land mountain from the sea. They are very

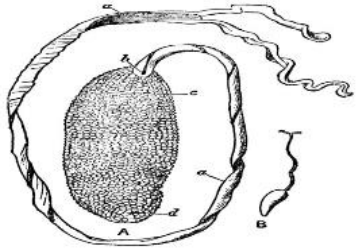
far from each other. The Chilazon appearing on the mountains must refer to a marine mountain that starts under the sea and extends above the sea. That's what the sifri is saying. It starts from the underwater mountain at sea level and goes higher. There are plenty of underwater mountains where Tekhelet was made. Tekhelet was made in Cyprus isles (Yechezkel 27,7) and Haifa/Tyre. The Eratosthenes Sea mount is an underwater mountain right below Cyprus. The mountain extends to 2700 meters deep below the ocean. It is 2700 meters high. (64). The species Bonellia Viridis has been spotted by marine biologists underwater at the marine mountain Eco De Los Olivos in Spain. The mountain has a total height of 200 meters above the ocean. It goes down underwater a total length of 725 meters. So, the total length of the mountain is 925 meters. The species was found in the underwater part of the mountain in the first 225 meters down. (63).

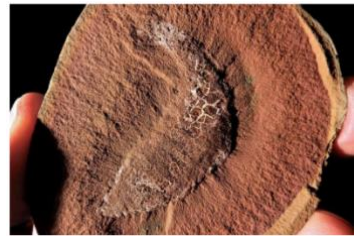
Found on the shores of the Mediterranean as the portion of Zevulun. Megillah 6a

The Talmud describes that the Chilazon could only be found In the Mediterranean territory of Haifa as far as Tyre in Israel. The Jewish people all settled in Israel at the time of Talmud before the exile and weren't spread across the world. When the Talmud uses the term “can only be found,” it means only in

those places of the country Israel itself. This doesn't mean that it can't be found in other cities in the Mediterranean or European continent. The animal Bonellia Viridis has been spotted by a marine biologist near Haifa Israel. This species can be found in the Mediterranean Sea and north Atlantic Ocean. However, its main preference is the Mediterranean. (27,28).

The Mazon Creek fossils are a collection of fossils of marine animals found in the 19th century buried deep within Francis Creek. A fossil of a spoon worm has been spotted in Mazon Creek, Illinois (60). Notice the sausage shape in the picture. This fossil has been identified as Bonellia Viridis. This is because this fossil lacks the setae hair structures that most other spoon worms have besides Bonellia. Also notice the papillae wart like dot structures on the second Mazon Creek fossil. These dots are only seen in Bonellia Viridis. It is possible that the ancient Hebrews brought a dead Bonellia Viridis from Israel to America. Otherwise, what is a fossil of bonellia viridis doing in America? They are not native to that area (61).





In 1981, Russel Burrows discovered a secret underground cave with subterranean structures around the area Richland Illinois. He fell under a pit covered by a rock which led to the underground structure. In the cave he found several stone artifacts written in Hebrew (104).

Here is one of the coins. This coin shows a man wearing a helmet with a female bonellia on top. To the right of him is shown a sword, axe, bow and arrow, and shield. Notice that they are aimed at him attacking him. That means the bonellia fish on his head is being hit by the weapons. This would cause it to bleed. The man here is at war against someone.

Here is another coin. This coin shows a fish right next to a Star of David. This is to show that this fish is the Hebrew chilazon. Below it is a boat and a menorah underwater. Notice that the boat has on it two tentacles on each end that looks just like the menorah branches below. This coin is not actually showing a boat or a menorah but the man o war sea creature which looks like a boat and has tentacles. The poison of man o war is hot like fire. The man o war here is catching the fish and paralyzing it with poison.

Here is another coin. The coin shows a female spoon worm on the top with a proboscis. The coin also shows a woman bathing in water while holding a tallit cloak with a female bonellia inside of it. Another thing shown in the blue coin is the blue star of David. It is right above the tallit

which stands for dyeing it blue. Notice that there are bonellia on top of the water.

This burrows coin shows a boat voyage of catching the real Chilazon Bonellia Viridis. Notice the two sausage shaped creature images below the boat on the right of the coin. Also notice that the first spoon worm has a proboscis but the second one doesn't. The proboscis is shaped like two anchoring hooks. This is done to indicate that the source for the dye comes from the proboscis container itself and not the creature. Also, this is done to show that the first is female and the second is male. Male Bonellia do not have a proboscis or make bonellin. Another proof is that the coin shows a picture of a man with a beard and a menorah above his head. In the coin, the man has 7 braids of gold hair that are separated. This is a portrait of King David. The scroll of secrets, a secret text by

Nachman of Breslov, explains that King David had seven shades of gold in his hair, greenish gold, golden gold, gold, parveyian gold, closed gold, gold of Tarshish, and pure shebian gold (76) (Mark, 151). It would be physically impossible for someone to fake these coins. This text from the Zohar about King David's hair is extremely rare and virtually unknown. These seven strands of hair drawn in the coin resemble actual tzitsit threads.

Phallic fish artifact found in the Dead Sea

There is evidence that the ancient Hebrews used bonellia viridis in Israel. In 1977, a group of researchers went to the mountains of the Dead Sea and discovered a phallic fish sculpture. This sculpture is clay colored and resembles a fish and a man's genitals put together. It also has fin designs at the bottom and an eyeball at the top. It was also found in the Dead Sea. This is a hint to the penis fish spoon worms that live in the sea. This artifact was made and placed here to show that the spoon worm bonellia viridis was used as the chilazon (103).

The chilazon appears once every 70 years. Menachot 44a "The years of our lives are but 70 years" (Tehillim 90:10).

The Chilazon is washed ashore in great multitudes after a storm Isles of Elisha are Cyprus isles. Yechezkel chapter 27, verses 7-8

The Talmud describes the rarity of the chilazon that it can only be found once every 70 years. The Talmud is likely

speaking about the rarity of seeing female sexes of Bonellia Viridis. This is because only the female is capable of producing the green pigment dye bonellin. A female spawns an average of 1000 eggs a year between June and January in Malta Italy. However, they are usually under rocky burrows and rarely leave their habitat. This makes them quite difficult to find. Also, the sex of the animal is not determined through genes like normal animals but whether the hatched eggs larvae are exposed to the female's bonellin. The hatched eggs that are exposed to the female's bonellin develop into male and will attach themselves inside the female's sac. They remain there forever. The hatched eggs that remain on the sea floor will develop into females. Only a very small percentage of the hatched eggs land on the sea floor. In one study by (Vollrath 1998), There were 85 eggs hatched by Bonellia Viridis. Only 4 of these 85 landed on the sea floor. The rest of these stayed on the female's proboscis (29). The Arizal talks about the chilazon tekhelet dye. He says that the dye is produced by the act of sex between the male and female species. What he means is that it depends on the sex of the animal whether or not bonellin can be produced. (74).

In the ancient Talmud Massechet Tannit 23a), there is one other place that discusses something that comes up every 70 years. It is the classic story of Honi and the carob tree. Honi

asked how long it takes for a carob tree to come up. The old man answered 70 years. He then said you are an old man, and you won't benefit from its fruit. Why are you planting it? The old man answered I am planting it for future generations to come. Afterwards, Rav Honi slept under the carob tree for 70 years. After 70 years, the Jewish people returned from their exile back to Israel and the 2nd temple was built. When the Talmud says the creature comes up every 70 years, it possibly is comparing it to the appearance of a carob tree.

That it's similar in appearance to the carob tree which comes up every 70 years. The carob tree has a sword like bent shape and it is colored green (Goodman, 117) (37). This is very similar to the way Bonellia Viridis is described and looks from my previous sources, that it has a "sausage like shape form and is bluish green"(39). Please note it has the "form" of a sausage-like shape depending on what time you look at it.

The comparison of the Chilazon to the carob tree suggests that it has some plant like qualities. The species Bonellia Viridis is plant like. When its proboscis is cut off, it can regrow another one within a few days just like a plant. (39,40). In the story of Rav Honi, it took place right after the destruction of the 1st temple of Israel and the Babylonian exile. After 70 years, the Jewish people returned from their exile back to Israel and the

2nd temple was built (41). The land of Israel was officially made the Jewish state in 1948. if you count 70 years later, you get the year 2018. The Talmud means by saying it appears once in every 70 years that the secret of the chilazon would only be returned 70 years after the complete in gathering of our exiles in 2018!

The term 70 years is used in the Torah to refer to the life of a human being. Seventy years is considered a complete life by the Torah. The lifespan of female Bonellia is about 1-2 years. So, in lifespan of the female Chilazon, 1-2 years is considered a complete life. Perhaps the Talmud is saying that the female Chilazon Bonellia Viridis spawns after the time of the complete life of one. That would mean once every year. I have found that the female Bonellia Viridis spawns once each year with its eggs. According to (Schembri 1977), Bonellia Viridis spawns each year in Malta between the months June to January. (30).

Since Bonellia mostly stay in their rock burrow for the majority of their life, they very rarely “appear” in the open. They spawn once every year but not in great numbers of female. The term appears once every 70 years could mean that great multitudes of them are washed ashore after about 70 years. I have found that Bonellia Viridis has this kind of pattern. It is very common for spoon worms to wash ashore from storms after a number of years (31).

Great multitudes of spoon worms have been spotted on the shore after storms in Saint Andrews Scotland. The first sighting was in the year 1840 from Professor Edward Forbes. The second sighting was in the year 1885 from the Scotland Fishery Board. This occurred 45 years later (Forbes, 217) (32). Another spotting was in the year 1912 from Professor McIntosh. This was 27 years later (Weimarck, 4) (33).

I have found that there is an exact pattern of spoon worms appearing in great multitudes after 70 years. Another spotting of a multitude of spoon worms cast ashore was reported in the Sea of Japan. The first spotting was by Ikeda in Zenibako river in 1924. The second spotting was in 1995 by Nishikawa in Shiretoko river. The years between 1924 and 1995 is 70 years (36)!! I have found that the spoon worm species Bonellia Viridis also has the same pattern. Great multitudes of Bonellia

Viridis have been spotted in Australia after a number of years. The first spotting was by Haswell in 1855. He saw a great multitude of Bonellia wash up at Neutral Bay, Port Jackson, Sydney Australia. The next spotting was by Hedkley in 1906. He noticed an abundance of Bonellia appeared on Mast Head Island in Queensland Australia. This was 51 years later. More multitudes were spotted by Dakin in 1916 in the Houtman Abrolhos Islands. This was sixty years later (Beesley, 354) (34).

Saved Daniel from the lion's den

Seventy weeks are decreed upon your people and upon your holy city Daniel chapter 9 verses 24- 27. After seventy years are accomplished for Babylon, I will remember you, and perform my good word toward you, in causing you to return to this place." Jeremiah 29:4-10

When Darius became King of Babylon in 550 BC, he appointed three presidents and Daniel was the chief president over them all. This made all of Darius's supervisors jealous and they came up with a plot to kill him. They begged the King to make a decree that no one should be allowed to pray to God or make any requests except from King Darius for 30 days. The King made it a decree in Babylon. The three presidents the next day went to Daniel's attic and found him praying.

They reported to the King that Daniel broke his decree. The King had no choice but to obey his decree and throw Daniel into a pit of hungry lions to be devoured. When Daniel was thrown into the pit, a rock was placed over the entrance to block it. Daniel then sat in front of ten hungry lions at the end of the day who had not eaten nothing that day and were starving. Instead of devouring him as would be expected they instead licked his feet and became paralyzed/tame.

The next day King Darius opened the pit. To everyone's shock, Daniel remained alive and completely unharmed. The king was shocked how Daniel was still alive. Daniel replied that hashem has sent his angel and shut the mouth of the lion. King Darius then lifted Daniel from the pit. King Darius then came to recognize the miracles of hashem. (58).

The question here is why didn't the lions devour Daniel? These are hungry lions. The answer to this question is that Daniel wore with him Tekhelet in the lion’s den. It is possible that the Tekhelet strings Daniel wore in the lion’s den extended to under his feet and the lions licked his feet/Tekhelet. There is proof that Daniel did. In the Bible Lands Museum, there is the ancient jar of King Darius 1. It dates to about 486 BC. The jar is alabastron style and is made of white calcite. On the jar are inscriptions of his life and death

in Persian language. It records “Darius the great king lives until 36 years old” (486 BC). Also towards the top lid of the jar are purple stains. The actual source of the dye is unidentifiable. The pigment was found to contain iron and oxygen. Perhaps this is bonellin dye. Also towards the top lid of the jar are hieroglyphic drawings. The drawings appear to illustrate the episode of Daniel in the lion’s den and the production of bonellin dye. On the top of the picture an angel with wings is illustrated that helps come to Daniel's aid to rescue him.

The angel mentioned in the book of Daniel and shown in the drawing refers to the production of the bonellin dye. This is because it happened before he was put in the pit. The drawing also shows a bowl with bonellia being inserted for vat dyeing. Notice the image of the two anchoring hooks drawn to the right of the angel.

This confirms that the purple stain is bonellin and that this jar was used to store it for vat dyeing. Also, below this a stick figure human being of Daniel is drawn inside of a den. Under Daniel is a drawing of a lion with a tail. To the left of Daniel is a drawing of the pear shaped chilazon bonellia viridis with its tail proboscis. King Darius is showing that bonellin saved Daniel in the lion’s den (85)!

Bonellin has been shown to be extremely toxic to several different invertebrates. Creatures such as tadpoles, crabs, and Sepia Officinalis all refuse to eat even the smallest amount of the creature's proboscis area even when starving. Shrimps also refused to feed on mantles that were mixed with even the slightest amount of bonellin. This was true even during their feeding time. Bonellin is capable of making a variety of creatures paralyzed in even the tiniest amounts (59). Sepia Officinalis and other squids are carnivores. Bonellin is shown to be toxic to many different types of carnivores; creatures that only eat meat.

This would include many other dangerous creatures such as lions, wolves, bears etc. Rabbits which are herbivores; animals that eat only vegetables, have been shown to be immune to bonellin. This includes other creatures such as cows, horses, elephants, giraffes, etc. Aquarium Fish which are omnivores; animals that eat both meat and vegetables, have been shown to be immune to bonellin. This would include other animals such as dogs and chickens. The

protective system is made perfect. It protects us from dangerous creatures. It is harmless to humans and their pet dogs.

After Daniel came out of the lion's den, it was about 540 B.C. He made a prophecy that the temple would be rebuilt after the 70-year period of the exile. It is clear here that the seventy weeks are actually a reference to Jeremiah's 70 years. The statement is also a reference to the Chilazon which spawns every year between the months of January and June. One year is 48 weeks. 22 weeks are left over. This totals to 5 months. The difference between January and June is 5 months (every 70 weeks).

The Chilazon is half a plant, half a fish. It has limited mobility The color of the Chilazon is green like the sea. It is plant like. The Chilazon is always rooted in place like a plant and rarely leaves its habitat. It is limited in motion - Ralbag Raavad

This is direct proof that Bonellia Viridis is the Chilazon. All these features have been previously explained. If you look at many of the pictures, it does highly resemble a green chlorophyll plant.

And your hadar(etrog) is upon your children. The hadar etrog is the tekheket Midrash tehillim 90:10.

The midrash tehillim here is saying the etrog is tekheket the children wear. By saying it is tekheket, that would mean it is tekheket colored. The rabbis are saying that an etrog is similar in color to tekheket. An etrog starts off being green and then is yellow. Tekheket is described as greenish blue. The thing being compared to tekhelet here is an object. And not the dye itself. As the etrog is an object. The object of tekheket that it comes from is the chilazon. So, the rabbis are comparing the etrog to the chilazon. That it looks similar to it. The bonellia viridis exactly resembles an etrog! It is oval shaped and green colored.

Used as a treatment for hemorrhoids. Talmud Avodah Zarah 28b.

The Talmud says that Rav Yaakov was looking for a treatment for his hemorrhoids pain. Rav Ami then gave him several different remedies to relieve his hemorrhoid pain. There are various remedies discussed which talk about applying the

material to the skin in the affected area rectum. He then mentions Chilazonot in plural which can also be used to relieve the hemorrhoid pain. With this remedy, he never discusses to apply the Chilazon to the affected area. Instead, he just mentions Chilazonot.

Bonellia Viridis matches the description from the Talmud. The green pigment bonellin is a chlorine biocide. It is capable of killing various types of bacteria, worms, and small animals. It is currently being researched by scientists as a possible treatment for bacteria related disorders (18,19). One of the biggest causes of hemorrhoids has been proposed as being caused by poor bacteria balance where the bad bacteria overcome the good bacteria. It appears that wearing Tekhelet is a huge protection against getting hemorrhoids in the first place. If bacteria come in contact with the bonellin, it will kill it and render it useless. This is why Rav Aami didn't say to apply the Chilazon bonellin to the affected area. The best remedy for a disease is protection from getting the disease in the first place (42).

Bonellia Viridis can be helpful in the treatment of hemorrhoids by applying it to the skin in the affected area rectum. Bonellia Viridis is not a kosher species, but it is

permissible to apply medicine on skin to relieve pain for medical purposes.

There is proof that bonellin was used as a treatment for hemorrhoids and other types of rectum disorders in ancient Hippocrates medicine. In the ancient Hippocrates medicine text called On Barren Women, there is a story mentioned where a woman was having difficulty conceiving. A doctor then instructs the woman to use two sea worms called aidoion andros for treatment. This is the ancient name for bonellia viridis. It's described as resembling a green cucumber and shaped like a man's genitals.

The sea worm is also described as being shaped like a gourd/vegetable. This depends on what time you look at it. The animal is also described as having a thin cigar shaped end gland that squirts medicine (bonellin). It's also acorn like. The doctor first takes a urinal and inserts the squirting worm into it. The The doctor then irritates the worm so that it releases its pigment (bonellin) into the urinal.

Then he takes pleasant smelling wine and inserts it into the urinal. Bonellin is readily soluble in wine. The doctor then covers the sea worm and urinal with a white bronze cup. He leaves only the tail end of the animal (the proboscis) hanging out of the cup. The doctor then instructs the women to sit on

the urinal and insert the sea worm's proboscis/medicine to her affected area rectum. The fact that a urinal was used here for the woman to sit on shows that this treatment was also for bathroom type illnesses as well. As in for hemorrhoids which causes pain in going to the bathroom. The woman sat in the urinal meaning the treatment was used for her entire area rectum. (86)(87) (88).

I have found Bonellin can give you a blue dye as a final product! The blue dye can be made by first adding the solution to water, not alcohol. Then you add either hydrochloric acid or acetic acid to the solution. The color changes to violet and then to blue depending on the amount of acid added. Since hydrochloric acid is allot more potent than acidic acid, a smaller amount is required. Keep adding acid until the solution goes from violet to blue. Blue is indeed the last of possible colors in its spectrum.

This dye is not like a blood but a pigment that will actually stick to clothing and last (Newbigin, 101) (68). An experiment was done by placing bonellin and cloth in a vial bottle. The pigment deeply stained the cloth and was very fast.

It did not fade after several days. “Dr. Nigrelli slid the shriveled green grape and its T-shaped thread back into the vial, plugged it with the wad of stained cloth, and screwed the

lid on tight". "There may not be a real story in Bonellin until we find out a few more things," he said (Animal Kingdom, 186) (68).

its blood color is yarok green. - Rashi Tosafot Succah 31b "HaYarok "Tekhelet resembles the sea, the sea resembles grass, and grass resembles the heavens" (tj, Ber. 1:5, 3a).

For Techelet is like the sea, and the sea is like the sky, and the sky is like the heavenly throne Menachot 43b.

tekhelet "resembles the sea and the sea is like the grasses, and the grasses are like the trees, and the trees are like the firmament, and the firmament is like the radiance, and the radiance is like the rainbow, and the rainbow is like the [divine] image" Midrash Tehillim (90:18).

Tekhelet is colored turquoise (bluish green) (Menachot 43 B). Tekhelet is color fast. It deeply stains and never fades even when washed with water Menachot 43 A. Tekhelet is bluish green like karti(leeks). There is only one Chilazon (Aruch) not even one Sanhedrin 91.

Bonellin when first extracted matches Rashi's description. It starts off as a green pigment. Several of the Talmudic sources say that the color of Tekhelet is between blue and green. The question is why didn't the Talmud just simply say that tekhelet

resembles the sky without having to mention the sea and grass? This is because Tekhelet first starts off as a green pigment. In Germany, it is recognized as one of the many sea-based dyes that comes from the ocean and is able to be used as a textile dye (69).

Bonellia Viridis is unique in that no other species produces this green pigment bonellin in the whole world. There is also another green pigment called biliverdin. Most animals with green blood contain this pigment. It wouldn't make sense that the Chilazon came from this pigment. Anyone can take biliverdin from multiple creatures and then there would be multiple Chilazons. Chlorophyll also wouldn't make a good fit because chlorophyll has many sources all around the world. There could be only one chilazon. One can easily extract these from multiple species. There isn't even one Chilazon.

This is because only the female sex of Bonellia is able to make the bonellin dye and not the male. I noticed that in one of the burrows coins, it shows paleo Hebrew writing explaining how to turn bonellin blue! The letters translate into the word hadai meaning treasure. In old paleo Hebrew, Hadai is thought of to be both the root of the words hadas and hadar. Hadar is an etrog! Now look closely at the coin. Notice it is shaped exactly like an etrog! All the other burrows coins are shaped round.

This is saying that you must add citric or hydrochloric acid to turn bonellin blue! After all, tekhelet isn't called "the treasures of the sea" for no reason. That's why the word hadai is used instead of hadar. To directly link tekheket with an etrog. In Devarim, it says "Treasures buried in the sands" (Dev. 33:19). This refers to the hilazon (Megilla 6a).

" This shall be Tzitzit [fringes] for you, and when you see it, you will remember all the commandments of Gd to perform them": Numbers chapter 15

There are 613 commandments in the Torah and Tekhelet is supposed to remind us of them. I have found that the pigment Bonellin when first extracted into ethanol alcohol has an exact first band wavelength at 613 nano meters. The wavelength of an object is determined by how much light is absorbed by an

object. The pigment bonellin starts off as a deep green color as its first band. This is a big proof that Bonellia Viridis is the authentic Chilazon (Ray, 422) (56).

Something similar was stated with Murex Trunculus. The Ptil Tekhelet organization claims that Murex Trunculus has an exact wavelength of 613 in its final band of color indigo. Therefore, this is evidence of its use by ancient Hebrews. This interpretation is very problematic. Murex Trunculus does not have indigo as its first band of colors. It first starts off as a yellow pigment. It then turns to violet and then blue after exposure to sunlight. It does not have a natural wavelength band of 613 but only after a person metabolizes the dye. A person can easily try to fit in having the right shade of blue to exactly match 613 nano meters. This does not prove anything (57).

Bonellin Used to Dye the Kandies Garments of Persia

I have found perfect proof that bonellin has been used as a dye in ancient times. Photius, in his dictionary, talks about the meaning of the word Kandytanes (145). He says there is some argument over the meaning of the word. He says that it refers to high class Persians who wore Kandies cloaks. But some people say it means a fish that resembles a man’s genitals. This is bonellia viridis. There shouldn’t be any doubt that the

first part of the word means the Persian garments. It is a well known fact and indisputable. So what's the argument about here? It must be about the second part of the word Tanes which is not clear in meaning. They argue that instead of meaning people who wear it, it means a type of fish that resembles a man's genitals. So now when you put together the first part of word Kandy with Tanes, you get something like a garment of fish or a fish based garment. Meaning that this garment was dyed with the pigment of this sea creature bonellia! This shows complete evidence of ancient use of bonellin for dyeing textiles.

Can be found in the dead sea Rambam tzitsit 2:2.

The Dead Sea is a small shallow salt lake. Actually, small shallow salty lake/brackish waters are Bonellia's main preference. They occur extremely rarely in deeper oceans (17,18,19).

By Rambam saying it can only be found in the Dead Sea, he couldn't have possibly been talking about the creature itself. Most creatures cannot live under the conditions of the Dead Sea because of its high salt content. He was talking about the actual Tekhelet itself (the bonellin dye) and not the creature. He was talking about how there are Tekhelet fragments in the Dead Sea Cave of The Letters that are left over from the Bar

Kochba revolt in 132 AD. The Cave of Letters is right on the western shore of the Dead Sea. In Hilchot Tzitzit, immediately after he talks about it being in the Dead Sea, he immediately starts talking about how to make the dye. He doesn't talk about it anywhere else. So, it makes sense perfectly in context that he was only talking about the final product. So that would mean bonellin must be found in one of the tassels somewhere. A computer test can for sure pick this up. Yadin an archaeologist, found a Tekhelet fragment yarn in the Cave of Letters in 1963. He also found it next to a Tekhelet tassel. He examined it and claimed it was dyed with kermic acid and indigo. It was reexamined in 2001. It was found he was mistaken, and it was actually dyed with woad/madder and other unidentifiable plant like substances. It is extremely possible bonellin can be found in one of the tassel yarns. Considering all the confusion about its identity. There was a total of 6 of them found (55).

its container(nartik) grows with it. midrash Shir-Hashirim Rabbah 4:11

The Midrash Rabbah describes the Chilazon as having a protective container that grows with it. It uses the word nartik. This doesn't mean that it's a snail with a shell. To refer to a shell, the Torah usually uses the word kelipah and not nartik.

Nartik is actually translated as a container in general that surrounds an object. The word Nartik also refers to a woman's covering. Thus, nartik can either refer to a soft or hard container.

The purpose of the snail’s shell is to shield it from harm and other predators. The female Bonellia Viridis has a soft proboscis sac like container that grows with it as it matures. This proboscis surrounds its body and helps shield it from various predators. Even if its proboscis container is cut off, it will grow another one within 3 days (15). Thus, its sac container always grows with it. When intimidated by other predators, it releases the toxic green pigment bonellin from its sac container that drives them away. A container is defined by something that contains something else. For example, a water bottle container that contains water. In this case, the covering is the proboscis.

Here is an example of its defense mechanism live in action. Here is a screenshot taken from a video of Bonellia Viridis from Capo Pecora Italy in Sardinia Island. Bonellia Viridis can be seen defending itself against its predators by squirting out the bonellin pigment. In the screenshot, the predators are the red sponge, the black sea urchin, and the blue Murray eel.

Green pigment dots can be seen in the screenshot all over the red sponge's body (89).

Its color is as black as blood. Hilchot Tzitsit 2:2 The solution has blue as its last color in its spectrum of colors. Rambam Hilchot Tzitsit 2:2

Rambam describes the Chilazon's blood as being as black as blood. This would at first seem to contradict Rashi's statement that it is green. However, there is no contradiction at all. When the pigment bonellin is first extracted into a solution, it has a very deep green color. The green color is so dark that it looks black (Payne, 167) (44).

A Tallit is described as being similar to that of the leaves of the beet root plant when they first sprout. Eruvin 53 b.

In Eruvin 53 b, the Gemarah brings a proof that the people were very precise in their speech. A person from Judah described the exact color of dye from a cloak of Tallit. He chose the leaves of the beta Vulgaris to describe it. Many plants are green because of the presence of the green pigment chlorophyll.

The green pigment bonellin has been long thought to be chlorophyll based. This would mean that the creature Bonellia Viridis was considered a plant. However, recent studies show that it is not chlorophyll although extremely similar in structure and color. It has been described as a “leafy green” color (Lankester, 382) (Gamgee, 307) (45,46). The question remains why would the Judean precisely describe the color like that of the green tip leaves of the beet root? There are many plants and vegetables with green leaves that look exactly alike. The Judean might have been so precise in his description that he would go as far to make sure that even the vegetable he compared it to would also closely describe the appearance of the container the dye came from. Bonellia Viridis has a separate sack container from its body. The green tint leaves are separate from the actual fruit beta Vulgaris. They hang on the top.

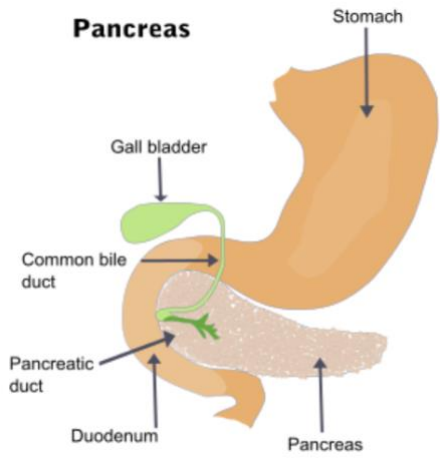
The Judean also may have been precisely describing the color of the actual pigment. The vegetable part of Beta Vulgaris is red. The top of the vegetable contains green leaves. The solution bonellin has been shown to have the appearance of green leaves in light. It looks green in normal transmitted light, and red in reflected light (Florkin,587) (47). Also, the body of the Bonellia Viridis contains red hemoglobin blood while the proboscis contains green bonellin. Beta Vulgaris has two pigments. It has a red pigment from its vegetable and the green pigment chlorophyll from its leaves! Also, both are proposed to treat bacterial related disorders like hemorrhoids (48).

A species of Kufya fish is identified Pesachim 29a

The Gemarah in Pesachim describes the different types of green herbs that are permitted for the Pesach Seder. Rav Rehumi in Pesachim 39a identifies a species of fish called the Kufya. He explains that the bile from the Kufya fish is extremely bitter(maror). He asks whether this can be used at the Passover Seder although it's not a vegetable.

The same word for maror bitter can also be used to describe a gallbladder in Hebrew. It would not be likely that Rav Rehumi would describe the gallbladder of a regular fish. All fish have gallbladders, and they all look alike. All different types of fish

have bile that would make the fish bitter. There isn't just one particular species. Rav Rehumni might be questioning the use of maror in this context. He might be wondering if the use of the word maror here literately refers to just a gallbladder gull that is bitter. The species Bonellia Viridis resembles exactly a gallbladder in shape and color. Just like the gallbladder stores green bile pigment biliverdin in its bottom cigar shaped duct, Bonellia Viridis stores a toxic green pigment called bonellin in its cigar shaped proboscis. Both contain pear shaped bodies. Maror can also be used in Hebrew to describe something toxic or poisonous (Rosner, 107) (75). The Talmud then rejects the use of this species at the Passover Seder. Maimonides speaks against its use as he mentions that the blood and species of the "fish" was not kosher (49).



Ra'avyah equates Tekhelet to that of porphyrin Berachot 9b

בין תכלת לכרתי בין פורפירון ובין פריפינין והוא מעיל שקורין

“And Mordechai went out from before the King in royal vestments [of Techeiles and Chur]… R’ Pinchas said: Mordechai was the King of the Jews, just as a King wears Porphyrin, so did Mordechai wear Porphyrin…" (midrash Esther Rabbah).

A Talmudic sage Ra'avyah explains in an erased tractate of Talmud Yerushalmi Berachot 9b Siman 25 that the earliest time one can recite the Shema is when one can tell the difference in color from Techelet and karti (green leeks) Rashi, porphyrin and parufinen, which is a coat that is called in Latin purpura (Tyrian purple, Murex dye). Here he explains Tekhelet as prophyrin. He also explains that

parufinen(purpura) was different in color from Tekhelet which was colored similar to a leak. This is perfect proof that the original Chilazon without doubt is not Murex Trunculus (Baer, 19) (62)! Now saving the best for last. Here is perfect 100 percent proof the Bonellia Viridis extract bonellin is the true Chilazon.

The pigment bonellin is called a porphyrin pigment derivative!!!!! Here is its chemical formula: bonellin;2,3-Dihydro-3,3,7,12,17-pentamethyl-21H,23H-porphyrin-2,18-dipropionic acid (139). Porphyrin and the disease porphyria are old words that date back to the Talmudic period. This disease was first mentioned by Hippocrates in 470-370 BC. Porphyrins are natural blood oxygen/iron heme molecules in the body responsible for the production of hemoglobin blood. The disease where there is too much porphyrin in the body and builds up in toxic levels is called porphyria. This happens when a toxin prevents porphyrin from making hemoglobin blood. More porphyrin is produced in the body in order to keep trying to make hemoglobin blood. The buildup of toxic porphyrin levels causes the urine to turn violet blue (138). Bonellin has violet purple in its color spectrum.

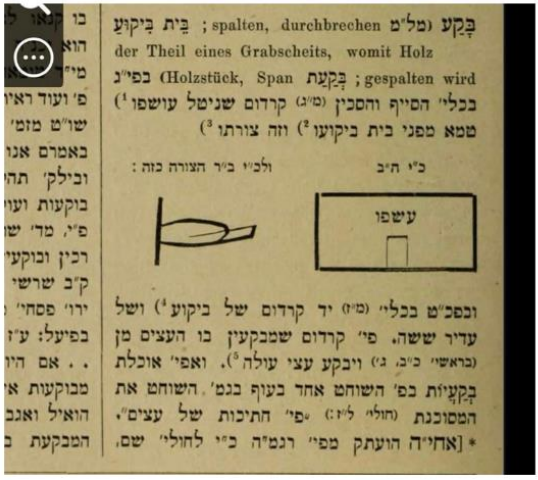
Here is another 100 percent proof that Bonellia Viridis is without doubt the real Chilazon. Here are illustrations from

the Musaph Haaruch based off of the Aruch of what the chilazon looks like (130).

Rabbi Binyamin Musaphia describes the shape of the chilazon as an axe tool that is used to split wood. He explains the chilazon is the beka tool. He also explains that it looks like a knife and a sword. This exactly describes bonellia viridis. The bonellia viridis has a T shaped proboscis that exactly resembles the T shape of an axe and sword. He draws a picture of the tool on another page. The picture that he draws exactly resembles bonellia viridis.

The tool is sausage shaped and has a tail at the end of it. Rabbi Benjamin Musaphia also draws another picture of the chilazon. He says the chilazon has a nartik container. He draws a picture of a circle. A nartik is a container you put stuff in. For example, a spice container. This page is connected to another page of the Musaph Haaruch. On another page of the Musaph Haaruch, Benjamin Musaphia draws pictures of different spice containers. Two are circle and one is square. He is saying here the chilazon has a nartik container which looks like the spice containers. One of the spice containers has a T shape inside of it. This exactly resembles bonellia viridis. Bonellia viridis has a T shaped sac container that stores the pigment bonellin (130, 131).

2 חִלָּזוֹן (schneckenförmige Verzierung) בפי״ב בכלים (מ״א) או שקשר חלזון בראשה טמאה. פי׳ זהו צורתו: [1]) ונקרא חלזון כמו החלזון שהוא מוקף. — (א״ב בעל הערוך צייר בספרו צורת חלזון וכן עשה בקרדום שנוטל עושפו עיי״ע בקע ג׳). *[אחי״ה עיי׳ לעיל במבוא לח״א צד LXV מ״ש בענין צורות דספר הערוך. וצורה הנוכחית מעידה על פי׳ נכון דרבינו כי חלזון הוא מוקף ונקרא על שם החלזון שהוא בעל הנרתק (עיי״ע הבא אח״ז) והיו משימין אותו לכלים לנוי. וזה שאמרה המשנ׳ טמאה ר״ל החלזון טמאה וכ״ה מפורש בתוספת׳ כלים ב״מ פ״ב או שקשר חלזון בראשו ח ל ז ו ן טמאה וכר״ש לכלי׳ לא הביא טלת חלזון] —

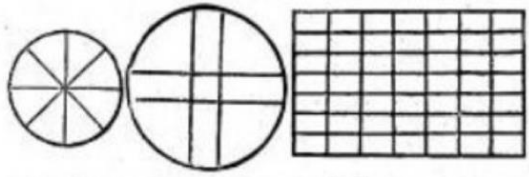


בָּקַע (מל״ט spalten, durchbrechen; בֵּית בְּיקוּעַ der Theil eines Grabscheits, womit Holz gespalten wird; בְּקֵעַת (Holzstück, Span בפי״ג בכלי׳ הסיף והסכין (מ״ג) קרדום שניטל עושפו [1]) טמא מפני בית ביקועו [2]) וזה צורתו [3])

כ״י ח״ב ולכ״י ב״ר הצורה כזה:

ובפכ״ט בכלי׳ (מ״ו) יד קרדום של ביקוע [4]) ושל עדיר ששה. פי׳ קרדום שמבקעין בו העצים מן (בראשי׳ כ״ב, ג׳) ויבקע עצי עולה [5]). ואפי׳ אוכלת בְּקֵעוֹת בפ׳ השוחט אחד בעוף בגמ׳. השוחט את הטמוכנת (חולי׳ ל״ז:) פי׳ התיכות של עצים. *[אחי״ה הועתק מפי׳ רגמ״ה כ״י לחולי׳ שם.

Gefäss zur Aufbewahrung von) בֵּית תַּבְלִ[ין]
Gewürz = ar. تَابِل, in Fächern
בפ"ב בכלי (getheilte Gewürzbüchse (פ"ז) בית
תבלין של חרש [1]). פי' כלי חרס הוא ויש בו בתים
תרבה כדי לשום בו תבלין לבד לבד וזה צורתו.
* [אחי"ה ואי' הצורה רק בדפ' פיז' ובכ"י ה"ב,
ובכ"י פאריז ואני אציירם כולם זה אצל זה.
בדפ' פיז' הצורה כזה: בכ"י ה"ב כזה: בכ"י פאריז כזה:



ומפי' הרמב"ם לכלי' שם נראה שכיון ג'כ על צורה
ראשונה שכתב שם הוא כלי חרס נחלק בעת
עשייתו לרבועים רבים נעשו לשום בהן מיני

Chapter 2

The Chilazon Magatama

Inscriptions of the tribe of Naphtali were found in Japan. On Awaji Island in Shikoku Japan, a burial chamber called Yudaya Iseki was discovered in 1934. Inside the chamber were found various artifacts with Hebrew inscriptions. Rabbi Rosen, a chaplain of Japan, acknowledged after WWII that the artifacts were legit and dated to about 2000 years old. In 2017, Archaeologist Mr. Eli Cohen visited the site to examine the artifacts. He also confirmed they were real. One object found was a blue Hebrew ring with a star of David inscription on it with the Hebrew name of Zion. The inscription was translated as “the ideal chosen place of hashem”. The next object was another blue ring with the inscription of a deer. This is the symbol for the tribe Of Naphtali (96).

Other objects found were the cases for the 12 torah scrolls written by Moses. Michi Fijimori continues to ask how the Jewish people ended up in Japan. It started after the 12 tribes of Israel were split by the Assyrians and exiled sometime in 930 BC. After staying for some 20 years in Assyria, ten

kingdoms were split to the north, and two kingdoms to the south. The south refers to China and Japan. This is known from Isaiah 49:12. Isaiah is talking about how the Jewish people were scattered to all the four directions of the earth. Ten of the tribes went north. However, the last two tribes (Naphtali), were led by Isaiah to the land of Sinim (China/Japan). They will be all redeemed back to Jerusalem in the in gatherings of the exiles (99).

The star of David is a supernatural 6-pointed shield that David used in battle to protect him from his enemies. It represented that hashem would shield him in all 6 directions of the world. The star of David is composed of two upside down triangles put together. The first triangle is pointed upwards. This is to bring connection between our world to heaven. The second triangle is pointed downwards. This is to bring connection from heaven to earth (107).

These are not the only artifacts found in Japan with Hebrew Inscriptions. In Japan, there have been three extremely holy

Hebrew artifacts passed down from generation to generation. They are known as the Three Sacred Treasures.

These treasures are considered so holy and secret that no one is allowed to ever see them. They are kept under close guard by the real emperor of Japan, Naoshi Onodera. He claims he is the real emperor of Japan, and the other emperors are a diversion with only copies of the treasures. He also claims he is a direct descendant of the founder of Judaism, Avraham Aveinu. His lineage comes from the two sons of Moses onto Nichiren Daishonen. He was the chief priest of Honmonji house on mount Fuji in the 12th century.

The three sacred treasures were guarded by him and passed onto Naoshi. Perhaps more secret than the artifacts is Naoshi Onodera himself. He is a man of secret. Up until 2012 the emperor has kept his identity secret. He did not reveal where he lives. He also hired special guards to protect him. This was in order to protect the treasures. In 2012, he finally made his identity public. He currently lives near the summit of mount Fuji in Tokyo Japan. He is the chief priest of Ikegami Honmon-ji temple (114). He has become widely known all over Tokyo. He has given many blessings to various celebrities from the Tokyo Olympics.

The first object he has is called a joia, or in Hebrew Oy-Yah, Oh my God, amazing! It is also called Yasakani No. Yasaka is a Hebrew word. Yah in Hebrew is God and saka means a protective covering. It is the root of the word masach which was a protective curtain for the door of the beit hamikdash. Which was made of tekhelet! (Shachan, 307) The word Yasaka here means God's protection over the person. So, the protective covering here is about a person (134). The covering of a person is his clothing(tzitsit).

Sakana in ancient Japanese is Saka(sake) and Na (salty fish snacks). Saka today means fish (136). Also, it is a curved jewel that resembles a lizard fetus (chilazon). On the top of it is an 8 petaled green flower with an eye hole. It is also a drawing of the sun with its 7 rays. Notice the string wrap inside the sun hole. This string represents the proboscis of bonellia and has green bonellin drops.

The second treasure he has is called the sword. It is green colored with a tail handle and a rectangular top. It is dated to about 1000 BC. It has a paleo Hebrew script inscription on it saying, "Belongs to the King". This would be the staff of Moses. And it belongs to the future King Mashiach. The third object in his possession is called the Hachigomi Mirror. It is a green circular mirror with smaller circles within it.

There is a yellow string inside the mirror to show that it's meant to be attached to some object. Here is a picture of all the treasures (111). This all helps confirm that the lost tribe that made it to Japan was Naphtali led by Isaiah. The secret treasures were made to help remind everyone what the real chilazon was. If Isaiah hadn't done this, the secret may have been lost forever. The joia jewel is said to have been made in Tamatsukari Onsen. Tamatsukari Onsen is a hot radioactive spring in Tamayu Japan.

The hot spring is full of giant green magatama jewels all around it. The word Tamatsukari means magatama making and Onsen means spring. It translates as jewel spring meaning jewels in the spring. The green joia jewels all around the spring represent the chilazon that lives in water. Dr Avigdor Shachan explains that the Onsen purification is related to the Jewish ritual of washing hands (133, 135).

Here is another object in the collection of Mr. Tadashi Inowe from Awaji Island Japan. This is a blue samurai bowl that

shows the Mitsudomoe which are 3 magatamas put together. The Star of David is also shown in the center of the bowl. Also, there are many small Star of Davids inside the bowl. The magatama here resemble fish. And the bowl has designs of water waves under it. It shows in the bowl fish under water. And the Star of David is right in front of the fish.

This represents the Hebrew chilazon that lives in water. Fish Yasakani No Magatama is shown in the bowl. That means that the food fish is inside the bowl. Water is shown inside of the bowl. That means there is the drink water inside of the bowl. In this case it is the drink saka sake inside of the bowl. The food and drink are combined together. This is a hint to the meal Sakana which is the food fish eaten together with the drink sake.

Here is a clay haniwa figure from a kofun tomb in Japan. It is dated to about the 3rd century AD. According to Hidemichi Tanaka, they are figures of Jewish people. Notice that the figure highly resembles a Jewish rabbi. He has a beard, peot, and a hat. He also has a giant magatama right inside of his pants. This is the Yasakani No Magatama. According to Jewish legend, Rabbi Shimon Bar Yochai had the tzohar jewel which is the Yasakani No Magatama. That means this haniwa figure here is a real figure of Rabbi Shimon Bar Yochai! He is not wearing the magatama in his neck but has it in his pants area. It is a big size and curved shaped. Notice that it is also centered. Shimon Bar Yochai does this on purpose in a humorous way. Because it is made to resemble the phallic shape of the chilazon.

Another object Naoshi Onodera has is the official stone tablets of the Ten Commandments given to Moses by God! It is written in paleo script Hebrew. They have been resting in Honmonji Temple in Mount Fuji for over 2000 years. He claims these tablets were handed down to his family dynasty in Japan starting from the two sons of Moses. They were then handed down to Nichiren in Honmoji temple and then onto Onodera. In 2013, Mr Eli Cohen the ambassador of Israel to Japan examined the tablets. He verified that they are 100 percent the official ten commandments of Moses. He says they are written in ancient Sumerian Hebrew script. He also verified that all other sacred treasures are legit and that Noashi Onodera is truly a direct descendant of Avraham from the family of Moses (113).

Naphtali is a swift hind Genesis 49:21

The Jewish People requested flags for themselves on Har Sinai Midrash Rabbah 2:3

The camps of Israel resemble the throne of glory of hashem midrash 2:10

If you take a look at the ten commandments tablets of Moses that were excavated from Japan by Naoshi Onodera (These are the 2nd set made by Moses) they have the flag crest of Naphtali drawn on them, a deer. What does this have to do with the Ten Commandments? It has everything to do with it. Midrash Rabbah 2:10 explains that Hashem has a square camp throne of glory in heaven with 4 angels surrounding him. Michael is on his right, Uriel on his left, Gabriel is on his front, and Raphael is on his back. Midrash 2:3 explains that Hashem and his holy throne of 22,000 angels with flags descended to Mount Sinai when he gave them the Ten Commandments. The Jewish people all saw the holy throne and desired to be camped just like them.

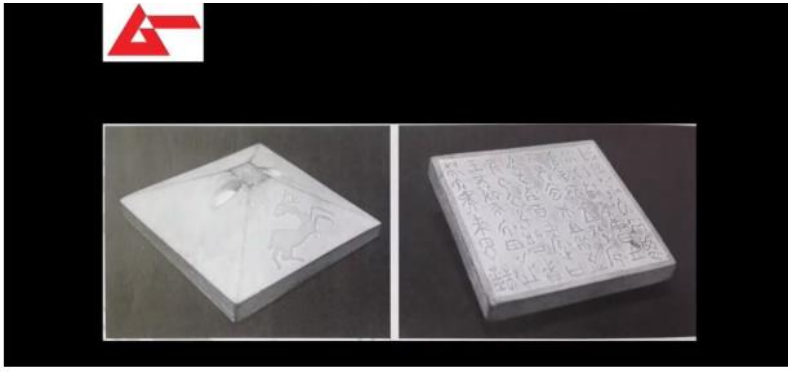
Therefore, Hashem made flags for the 12 Jewish tribes and split them into 4 groups in a square camp with 3 tribes in each group. Three tribes were stationed in each of the 4 directions of the square camp. Therefore, the camps of Israel were based

off of the holy throne from har Sinai. Now take a look at the tablet with the deer on it.

There is a square drawing in the center with the beit hamikdash. The tablet is split into 4 triangles to represent the 4 directions of the camps with 3 tents in each direction! The 4 camps were also exactly shaped like these triangles! Naphtali is shown north in the tablet like he is supposed to be. And the ark with the tablets was eventually supposed to be put inside the holy place in the beit hamidash with the 12 camps around it!

And why is Naphtali singled out from all the other tribes? If you pay close attention to the tablet, notice how the deer has his head faced backwards instead of forward. It's not supposed to be like this.

His head is supposed to be faced forward! Why is this? Notice the deer is looking with his eyes right at the holy of holies in the beit hamikdash! In addition to the two tablets, Moses wrote 13 copies of the Torah on deer parchment scrolls! One was given for each tribe, and one was placed inside of the ark of covenant with the two tablets! The deer represents the deer parchment scrolls.



And the cherubim were spreading their wings over the place of the Ark, and the cherubim covered over the Ark and over its staves from above. Chronicles 5:8

And you shall bring the poles into the rings on the sides of the ark, to carry the ark with them. Exodus 5:12-15

Now look back at the two tablets of Moses. Notice on each side of the ark of covenant box are these two white blobs shaped like wings. These are the wings of the cherubim of the ark of covenant! The cherubim of the ark of covenant were above the ark. Their wings were so long that they spread over the places where the two poles for the ark of covenant were to be inserted! Two poles made of gold were inserted on each end of the ark of covenant into rings. One pole was inserted into two rings on one side and another pole was inserted into two rings on the other side. This helped the children of Israel grasp the ark to carry it in the desert. This is also why the

Yudaya Iseki artifacts which are meant to represent the ark of covenant were rings. The square shape of the ring represents the ark, and the ring represents its staves inserted into circular rings! A person doesn't carry the ring from its square but grasps it from its end circular ring. This is exactly how the ark was carried!

Chapter 3

Getting The Real Chilazon

Rabbi Nachman Explains How to Get Real Chilazon in Story of Armor: In the year 5570, Rabbi Nachman of Breslov revealed to his followers In Sichon Haran 141 the secret rectification for a nocturnal emission of the bris called Tikkun Haklali. It consists of 10 psalms meant to be recited to rectify the damage. He meant for his followers to reveal this to everybody. Right after, he mentions to them a secret story called the story of the armor.

He made it strictly clear to his followers not to reveal this story to anybody except his closest followers. Two hundred years later, the text was finally made public in English by Zvi Mark in the book The Revealed and Hidden Writings of Nachman of Breslov. The story of armor is as follows. [When people go to war, they put on armor called panzer (German armor). And then even when a person is wearing armor, he is saved because of the armor because the arrows (shot at him strike the armor) and fall down. And even if (enemies) break the armor and kill him, he is also saved etc. And (as) from a great distance (we

may see) a very awesome and wondrous secret in this. For when a person merits to recite these ten psalms that are the universal rectification, he is like a person clothed in armor called panzer (German armor).

That is to say, even if he has already sinned, heaven forbid, (the arrow) will not enter his soul because of the barrier of the armor that is so efficacious, these ten psalms that are so wondrous they save a person from eternal death, for he can be reincarnated etc. And there are other matters involved (in this as well) but because of "the secret of the lord is to those who fear him" it is forbidden to write them down.] (81). The story of the armor here is referring to the bonellia viridis sea worm shaped as Rashi describes like a man. Nachman of breslov is revealing a very important missing step to get the real chilazon from the bonellia viridis trochophore.

The name of the creature is in this line. When he says when people (men) go to war and wear armor called German, he is hinting to the Portuguese man o war. Notice he doesn't actually say German armor but the word German stands out on its own. And men here are at war. And the man o war shoots out its poison from its tentacles like arrows (261).

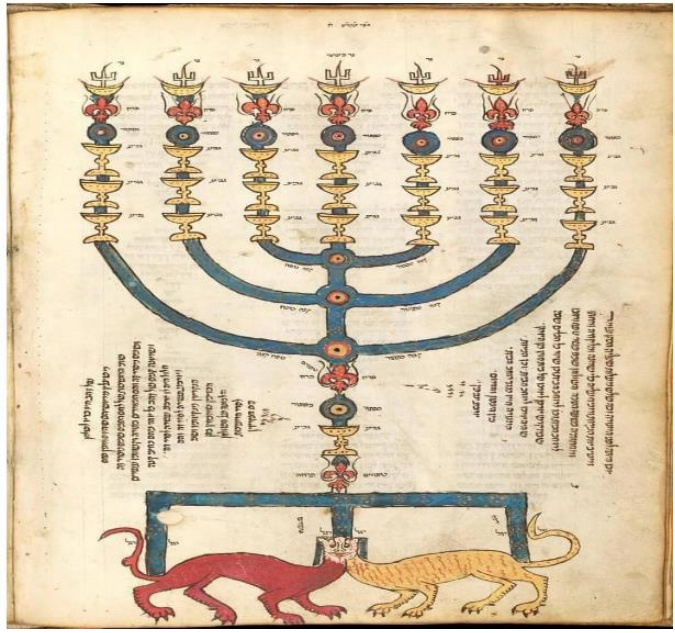
On shabbat we are commanded to rest on the seventh day and make it holy by lighting candles and enjoying good food. And the trochophore needs to be given a nice shabbat rest by putting it to sleep paralyzed. Right after it hatches, it should be paralyzed for let's say three weeks. So that the only influence is its self. It cannot make contact with its mother, bonellin, or sand ground. Also, it is to be exposed to the alarm pheromone of its mother (See Chapter 3, Page 79.) And the bonellia and trochophore are to be exposed to a radioactive spring (See Chapter 2, Page 60.) The process also includes adding some amount of the chemical lead into the water (See Chapter 3, Page 79.) This is similar to the swamp environments that the chilazon sometimes lives in that have chemicals that disturb hormones (See Chapter 1, Page 18.) The timing of this is done just before the bonellia produces its eggs and continues afterwards to the trochophore. Everything must be used in just the right amount so that the bonellia and trochophore stay alive. This should all be in a light setting that is mostly dark with just enough light to distinguish between colors of objects. Like the small amount of light after dawn before sunrise. That way bonellia stays alive.

Man O war Dragon Shown in Photo of Naoshi Onodera-

Here is another picture of Naoshi Onodera. The picture appears to show a dragon burning the bonellia viridis fish trochophore. This is not actually meant to show a dragon bird. But it is meant to represent the man o war that has a bent neck like shape like birds do. And shoots burning stinging liquid like dragons shoot hot fire. In Chinese mythology, the man o war is often said to be similar to a dragon in shape (140). Dragons are also a big part of Japanese mythology. And they were taken directly from Chinese mythology. The bonellia is not actually the sea creature our ancestors used. The real one only comes out by paralyzing the bonellia trochophore fish with man o war poison (261).

Drawing of Portuguese Man o War in Menorah of Rambam:

Rambam here shows the entire complete way to get the real chilazon. It needs to have independent development. It can't touch sand or mother so that only influence is itself. Here is a 13th century blue menorah by the Rambam from mishneh torah. This menorah represents the blue Portuguese man o war. The candles are shaped like yellow boats and the bonellia trochophore fish are below them. They look red here. The wine goblets represent the poison of Portuguese man o war. The seven candlesticks are the tentacles of the man o war. The fish here are drinking from the cups and being paralyzed held in place.



Here is the second menorah of Maimonides doctor from the 12th century (262). This menorah has cups of wine all over it that are triangle arrow shaped. They are colored yellowish brown. At the top of the menorah glows with fire. At the bottom of menorah on its feet stand, notice that two cups of wine that fell on the floor. There are two triangles there put together just like many triangles are put together. Another menorah of Maimonides shows a blue menorah with cats/ lions at its feet. This is an illustration of a story of Maimonides about how he visited a dinner where cats were trained to act just like humans. They were dressed just like human beings and served everybody cups of wine just like human beings. Maimonides then took out a box with a mouse inside of it and let it loose on the ground. The cats immediately dropped all the cups of wine they were holding, and they fell on the floor and crashed. They then raced for the mice to catch them.

Chilazon in Musaf Haaruch

In the Musaf Haaruch, Benjamin Musafia drew a picture of the chilazon which is the axe. The kardom is an axe tool which beka splits wood. He does not only draw a picture of the chilazon but also a house with a door in it. He explains that this is the house beit of the chilazon. Here he also explains that the chilazon's container proboscis has a sharp part inside of it that breaks. He explains like this.

When the cutting edge of a hammer breaks, it is liable to become tumah on account of its splitting edge that remains. Benjamin Musaphia bases all this from Keilim 13:3. The

rabbis there talk about all the tools liable to become tumah. The word tumah appears to be a lingo the rabbis used to refer to a contamination of poison. For example, a house that has been contaminated with toxic gas could have been described by the rabbis as a type of tumah. Where a person cannot enter the home until the toxic gas is cleared.

The chilazon becoming tumah means that it becomes poisoned from the man o war. The female bonellia's proboscis container has a sharp part inside of it that breaks. The house here is described as being sharp as the ushpo of the axe (130). The house here has a door which one pushes into to open. When the door is open, it becomes seperate from the house. The sharp piece breaks by pushing it out of the container of the female bonellia.

In the Musaf Haaruch, Benjamin Musafia drew another picture of the chilazon (130, 131). He drew a picture of a circle. He explains that this is the chilazon's nartik container and connects this with a picture of a clay container of spices with a T in it. He uses the word beit for the container.

Gefäss zur Aufbewahrung von) [בֵּית תַּבְלִ]ין
Gewürz = ar. تابل, in Fächern
בס"ב בכלי' (getheilte Gewürzbüchse (מ"ז) בית
תבלין של חרש [1]). פי' כלי חרס הוא ויש בו בתים
הרבה כדי לשום בו תבלין לבד לבד וזה צורתו.
* [אחי"ה ואי' הצורה רק בדפ' פיז' ובכ"י ח"ב,
ובכ"י פאריז ואני אציירם כולם זה אצל זה,
בדפ' פיז' הצורה כזה: בכ"י ח"ב כזה: בכ"י פאריז כזה:
ומפי' הרמב"ם לכלי' שם נראה שכיון ג"כ על צורה
ראשונה שכתב שם הוא כלי חרס נחלק בעת
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That means the beit here is the nartik of the chilazon. Benjamin Musaphia also drew another picture of the nartik of the chilazon. He drew a circle made entirely of triangle arrows. The nartik covering of the chilazon is its tail proboscis. Being a beit nartik means that it must have some hard or sharp part on it. The female bonellia has sharp setae hooks inside of its mouth (131). The mouth here is just at the

end of its proboscis. It is these sharp hooks that are to be broken inside of its mouth.

The bonellia also has a hard cuticle covering over its tail proboscis and body that covers its skin. It protects it from harm. It is also this hard covering that is to be broken. The cuticle can be broken by making a strong cut through it. The cut has to be made deep enough to go through the skin. When both of these are broken and it bleeds, it will cause it to release alarm pheromones. It is these alarm pheromones mixed with the poison that the bonellia viridis trochophore drinks from. The beit nartik here is breaking with spices filled in it. Hot spices are foods that are a deterrent to the female bonellia.

Notice that in the blue menorah of the chilazon method of rambam are rose petals herbs and wine placed inside cups. Notice that in the second brown menorah drawing are actual cups of wine without the man o war. Rambam also intends to show the chilazon method here as involving literal cups of wine. Wine mixed with herbs is mulled wine. The wine here is heated in fire. Wine was heated with herbs inside of pots often made of lead as part of the process of making it in ancient times. This caused small amounts of lead to leak from the pots into the wine. The wine would then be served in cups

containing small amounts of lead inside of it. The bonellia fish here is shown drinking from such cups.

These menorahs are also an illustration of the story of the rambam of the poison in the king's cup. As petals of flowers are used for herbal remedies. There was a time the king was sick, so he told the rambam to make for him medicine to cure him. The rambam prepared herbs inside of a cup as medicine for the king. There was another Egyptian doctor who was jealous of the rambam in being a more popular doctor than him. So, the other doctor wanted to do something that would get the rambam in trouble.

He paid one of the rambam's servants to put poison inside of the king's cup of medicine. He was paid a great deal of money to do this. The king didn't believe the rambam would do this. So, the king then ordered for the cup of medicine to be given to a dog to drink. The dog drank the cup and died. The king then believed it and sentenced the rambam to death. He didn't believe what the rambam told him that the poison was placed inside by his enemies. However, he gave the rambam a choice of death and a delay of three days.

The rambam chose to bleed to death by having his arteries cut through. The king agreed and had the rambam brought to court the next day. The ministers of the king cut through his every

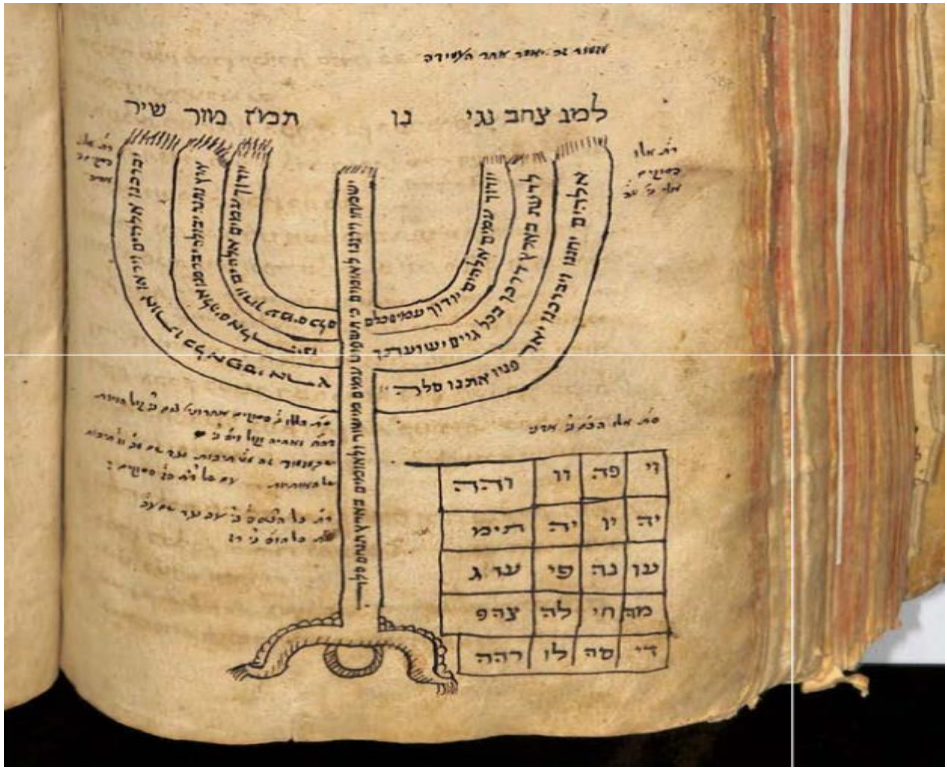
artery and watched him bleed to death. However, they missed the artery near the heart. The students of the rambam then wanted to take his body. Since they thought he was dead, the ministers allowed it. They quickly brought the rambam home and gave him several herbs to stop the bleeding and medicines to recover. Within a few days, the rambam recovered and walked to court. When the king saw him still alive, he couldn't believe the miracle. He then knew that this was a sign that the rambam didn't put the poison inside the king's cup. And that it was done by his enemies (122).

Finally the day of the challenge arrives. The palace is crowded with spectators....
Behold! This cat can even serve a King! Ben Maimon's teachings have NO TRUTH in them!
Unnoticed, the Rambam takes out a small box from his pocket, and opens the lid...
This is a disgrace! Those ministers will pay dearly for their impudence!
You see, your majesty, every one of G-d's creatures has its own nature and purpose in life, which it cannot alter... Only a human being can change his character, improve, and do good....
We must all live up to our potential, not just our nature... lest we be like the cat -- running after any mouse that comes along!

Drawing of Chilazon in Menorah of Baal Shem Tov-

Here is a picture of a menorah that the Baal Shem Tov had drawn inside of his own personal Siddur. This Siddur and all of its images have finally been made recently public after

being kept concealed for several years (243). At the bottom of the menorah, notice the two feet at each side with a circle in between them. Actual feet are in the menorah to show that this is a living thing. Notice the circle fish scale designs around them and the fin lines at the end of the feet. The feet here are curved shaped. The Baal Shem tov here is drawing a fish as a hidden design inside of the menorah! This would be a picture of the chilazon fish of what it looks like. This picture perfectly resembles bonellia viridis. The circle in between highly resembles the oval shaped body of bonellia and the two feet at each end highly resemble its anchoring hooks. The center menorah leg entering it from top makes it perfectly resemble an actual anchor. Right next to the fish, notice that there is also a square box of holy names with a grid design. This box highly resembles a mesh styled fishing net. The Baal Shem Tov is also drawing here a hidden image of a fishing net. The fish here is shown being caught with nets and brought to the surface of the water.



Chilazon in Story of a King and Emeperor Nachman of Breslov-

At one point in the story, the women and emperor's daughter fashion men's clothing from the pirate's boat after killing them. They then wear the men's clothing so they could from now on disguise themselves as men. This is a hint to the man o war sea creature that resembles a boat. Because the women are not actually men. The only thing that makes them men comes from the boat. So, the boat is the man. This story

largely features people getting drunk on boats and falling down. The emperor's daughter gives them wine in goblets, and they all get drunk. The sailors get drunk and fall down, the noblewomen, and the pirates. Also, the emperor's daughter uses a burning glass to burn the king's son's brain while he is on the mantle of a ship. This causes the king's son to also fall down just like the rest of everybody. Because of this, the wine and burning glass are linked. This is also a hint to the man o war sea creature that resembles a boat. Because the man o war shoots burning liquid that causes small fish to become knocked out. It stings people's feet if they touch it at beaches. And causes great burning pain. The cause of the king's son to fall down was because he climbed on the "boats" mantle. Which is why the emperor's daughter was able to shoot.

The Shamir Worm

Moses was instructed to trace the name of each tribe on each stone with ink. Then Moses was to use the traced lines to bore deep through the rock and engrave the tribe’s names. Moses was not allowed to use any tools to accomplish this. This is because the stones were supposed to be kept in their entirety and weren't allowed to lose pieces. To accomplish this, Moses was instructed to use the Shamir worm. This is a magical like worm that was said to have the power to break any stone or metal in the world by being far away from the object. This is

without even eating the object. This happened from a special secretion it made from a distance without even touching the stones. King Solomon was instructed by an angel to visit the sea where there was an underground sea mountain where the creature was.

King Solomon successfully found the sea creature. The size of this worm was very small; it was the size of a barley. It was said that after the destruction of the temple, this sea creature ceased to exist (102). I have correctly identified what creature this was. It was the osedax worm! It was discovered by researchers in the submarine mountain of Monterey Canyon California at a very deep depth of 9400 feet.

The worm does indeed fit all the criteria from the Talmud. It is a tiny worm ranging between 1 cm to 3 cm which is the size of a barley. The valley where they are found is filled with extremely hot volcanic springs and very hot acid. The worm has an unusual property of eating. It can break the hardest bones and rocks of any organism without even touching them. It is toothless and accomplishes this by secreting a boiling hot acid towards the bones from a distance from its green lumen tube. The type of acid it releases is sulfuric acid (120).

The color of the acid is green. This acid is extremely powerful and able to burn inside bones to break through them. Because

the animal doesn't use teeth to break objects and instead burns them, the breastplate gems will be left in their entirety. They will just be burned into. Therefore, it is certain this sea creature is for sure the long lost shamir! It does exist but it is not here on earth. It is found in a place very deep underwater that can be described as being “off world.” The ancient Hebrews didn't have breathing masks to make it that long underwater at 8000 feet deep.

A miracle was done only for King Solomon to get it from an angel but nobody else. Anybody else who would try to get it would die. Therefore, it was completely out of access for everyone. Today with modern technology, we are able to use breathing masks to breathe for infinite time underwater and will be able to get the shamir. The creature osedax is extremely similar to the chilazon bonellia viridis.

Because of this, they are often compared with each other! This is because they are the only two creatures that have sexual differentiation based on certain environmental conditions/food. The sex for osedax worm larvae is determined by whether or not they touch a bone from a whale or shark during development. The young osedax that touch a bone during their development will grow into a female. The young osedax that touch the mother female's acid during

development will become a male and live inside the female forever in its tube lumen. Just like only the female of bonellia viridis is capable of releasing the pigment of bonellin from its proboscis, so too only the female osedax is capable of releasing the hot acid secretion. They both secrete a green pigment. Male bonellia viridis are microscopic in length compared to the female. However, the female can be as big as 10 cm. This is exactly the same with osedax (108). Because of its direct similarity with the chilazon, this is all a big hint that this is for sure the long lost shamir!

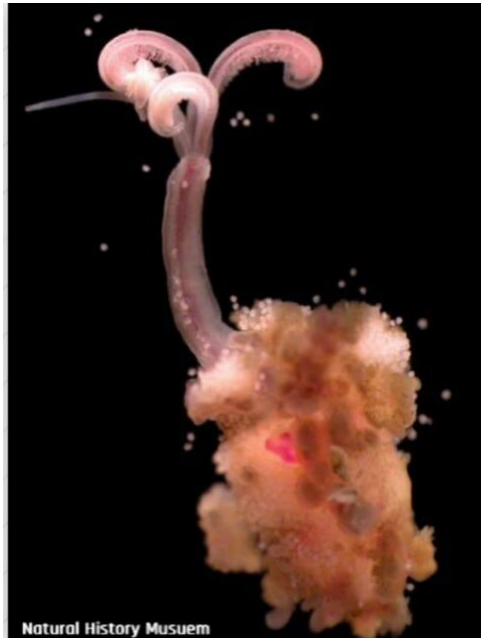
Drawing of Osedax worm in menorah of Rashi:

Here is a menorah of Rashi (Shlomo Jarchi) from the 11th century (125). Inside this menorah, I noticed that he drew the osedax worm as hidden images inside of it! This menorah is colored orange and white. Notice the two orange and white colored dogs below the menorah. Notice that their tails exactly resemble that of the osedax worm. It is orange and white with 3 hooks and the creatures are orange.

The menorah legs represent the tails of the osedax worm. They are also colored orange and white. The orange menorah flames on top are the tails of the osedax worm that releases hot sulfuric acid into bones. This is to help it get oils and fats that

are inside the bone. The tail below is getting the fats from the animal. Dogs eat bones.

The steps to getting the real Shamir worm from the osedax worm trochophore are just about the same steps as getting the real chilazon. It cannot make contact with its mother or bones. It needs to be paralyzed by man o war poison and have independent development. It also needs to be exposed to the alarm pheromone of its mother. And the bonellia and trochophore need to be exposed to a radioactive spring mixed with swamp water.


Natural History Musuem

Chapter 4

Magical Uses of Chilazon:

Bonellia Viridis as 'The Plant Elixir of Life" In Takeuchi Documentation-

In Takeuchi documentation, it talks about a legend of king Gilgamesh in Mesopotamia. He heard about a particular elixir of life plant that is deep in the ocean. He then went on a great adventure in search for the elixir of life. He struggles very hard to find it but eventually does.

He then grasps the plant in his hand. He was just about to take the plant when suddenly out of nowhere a snake comes and gobbles it up quickly. He did not succeed in getting it.

The elixir of life sea plant in Takeuchi documentation cannot refer to an actual sea plant. This can be understood from the description of the sea snake swallowing the plant. Sea snakes would not be described as swallowing a sea plant in one gulp but chewing it bit by bit.

Swallowing implies the snake ate a creature that lived deep in the ocean. This is hinting to bonellia viridis. I discussed earlier

the description of the Ralbag of the chilazon. He describes it as actually half plant, half fish. The chilazon bonellia viridis was considered a type of plant because it has limited mobility and is always “rooted” in place. It also resembles a green chlorophyll plant and was believed to be chlorophyll for many years (105). And bonellia viridis is found in deep waters where they burrow in the ground.

The Takeuchi documents further describe how to use the “plant” to achieve eternal life. It discusses that this was a top-secret ingredient that was inserted into a plant called rhododendron tea. It discusses that rhododendron tea has the potential of increasing a person’s life. It doesn't reach this full potential until a secret ingredient is inserted in its growth. This is the “plant elixir.” The Takeuchi Documents make it clear you must drink the tea of these upgraded plants every single day to reach the increased lifespan.

But what is in the tea that makes a person live forever? The tea is said to be rich in thin oxygen and other special oil extracts that are not found in any other plant. Somehow these special oil extracts have special extreme anti-aging effects. It slows down the aging process in a person. What this means is that a person that is 20 years old will still look like they are 7 years old. A person that is 100 years old will still look like

they are 20. A person will still retain their cool and beauty even after several years! A person that is 800 will finally reach the aging of a 90-year-old man. The tea is known commercially in stores as Rhododendron Adamsii and Sagan Dalya, which translates as life prolonging herb. The plant grows in mountain forests in Mongolia and Tibet.

It has other amazing properties as well. It is said to be extremely potent in giving energy, much more than that of coffee. This herb is so potent that anybody who drinks from this tea is said to feel allot of energy immediately and make you in a very good mood. The glycerin made by the “plant elixir” causes these effects to happen (106).

And he drove the man out, and he stationed from the east of the Garden of Eden the cherubim and the blade of the fire sword, to guard the way to the Tree of Life.

The secret behind making plants in their ideal way has been guarded by the emperors of Japan. They wear the symbol of the chrysanthemum plant wheel on their robes. This means that only emperors like Naoshi Onodera have permission for the secret use of the chilazon.

A story is told in Nichiren medicine how the evil king Verudhaka killed 500 women in India from the family of the doctor Buddha. The doctor Buddha then ordered for his

servant Ananda to head over to his special garden on Eagle peak. There he had specially prepared blue lotus flowers grown in their ideal way with the pigment of the real chilazon. Afterwards, he rolled it over all the dead bodies. All 500 women came back to life instantly (116).

The three sacred treasures starting from Avraham to Moses were entrusted to the emperors of Japan. This started with Nicheren in the 12th century who guarded the joia jewel(chilazon) in Honmonji temple. The emperors of Japan were entrusted with the chilazon and its secret use of creating medical cures for everybody. Naoshi Onodera wrote a book about the medical cures of the pigment of the real chilazon. In his book The Orthodox Emperor and Nichiren (2001), he talks about the medical cures of the teachings of Nichiren from Honmonji temple. In the same place, Nichiren formed medicinal cures based off of the sacred treasure. He mentions that blue lotus is the most important of all flowers. Its fruits have the ability to revive the dead if blue lotus seeds are grown in their ideal way with the pigment of the real chilazon. Naoshi Onodera says that blue lotus is a plant that the savior of the world will make use of. The mashiach is someone who will save everybody's life when it will be a time of great darkness and death (112).

The Takeuchi documents explain that the chrysanthemum crest was used as a symbol for royalty and anointing kings all over the world. It is found on top of the wailing wall in Jerusalem. It is also now used as the seal for emperors of Japan (110). Here is a picture of Naoshi Onodera standing at the gate to Honmonji temple. He is wearing his orange robe with the chrysanthemum design. Notice that two chrysanthemum crest wheels are shown above him at the gate of Honmonji Temple. He stands in front of the gate with the two crests to as if "guard the way" to his personal "garden of Eden" where he grows plants in their ideal way. The chrysanthemum crest either contains 12, 16, 24, or 32 petals. The 24-petal chrysanthemum stands for the 24 hours of the life of a person. The wheel represents the cycle of life that rolls around.

Monkey Hand Tree

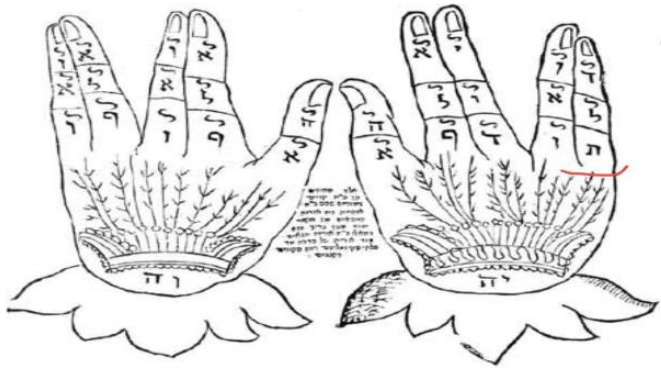
Here is a picture of two hands put together in a book of palm reading called Shefa Tal (129). It is showing a Cohen making the hand symbol for the priestly blessing (126). Notice at the bottom of the hands there are many creases/lines in them. Notice that these creases highly resemble leaves from branches. And there are many circle shaped leaf buds below them. And there are 4 giant leaves drawn at the bottom of hands. These creases are related to palm reading but within the creases there are hidden images of leaves inside with buds. And since the leaves are the creases of the hand that means they are a part of the hand. That means we are talking about a

plant that resembles a hand. This is the monkey hand tree from Mexico. It looks like a red hand. These pictures exactly resemble the monkey hand tree with the giant leaves below.

Notice that these lines have a crown drawn below the buds. These crowns are drawn on other pages of Shefa Tal. It is shown there that these lines/creases drawn in the hand do in fact stand for something. They represent the 4-letter name of God. For each letter of god's name spelled out with the inner Hebrew letters, 1 line is drawn. For hey it is 5 for vav 9. The hand symbol the Cohen makes with both of his hands creates the shape of the letter shin. It stands for the name of God Shaddai (126). Since the two hands put together make the letter shin, that means the letter shin is a part of the hand. Just like the creases leaves below are a part of the hand and the 4 letters of god's name a part of the hand.

These hands are also like the hamsa that is hanged on doors against the evil eye (127). Hamsas have a hand with an eyeball inside of them. The Mexican hand plant is used to treat eye problems (126). The evil eye in this context does not mean a curse, but it refers to someone who has a bad eye meaning he is blind. If the monkey hand tree seeds are grown in their ideal way with the pigment of the real chilazon, they will work in their ideal way. All the blind people in the world will be able

to see if the plant is rubbed over their eyes. And have perfect 20 20 vision.



Chilazon Illustration in The Mysterious Voynich Manuscript

The Voynich Manuscript is a secret book that was created sometime in the 16th century in Italy.

The book appears to be about instructions on various herbal medicines. In 1912, A man by the name of Wilfred Votnich found the book at a book sale clearance store in Italy. Since that time, some of the world's greatest scholars have tried to understand it, but all have failed. I am happy to report that I have successfully decoded this secret book! (92)

The book reveals the secrets of the real chilazon from the bonellia viridis trochophore. In pages (120-133, 128-132.), it shows the cycle of life circles. Surrounding the cycle of life are drawings of females bathing in green baths. In the center

of the circle are shown a completed human being, a horse animal, and different plants. On pages 134-154, women are shown swimming in green swimming pools and inserting the bonellia creature's proboscis into water pipes. A water pool for plant leaves is illustrated in the next chapter (160-164) for plants to be made in their ideal way with the real chilazon.

But the wise shall understand from the side of understanding binah which is the tree of life. Because of them it is said (Daniel 12:3) and they that be wise shall shine as the brightness of the sun in this book of yours, which is the book of Zohar, from the mother of celestial mother, repentance Raaya meheimana zohar 3:28a

This book of mine is the book of Zohar revealed in its full. The book of Zohar is about the secret use of the chilazon to cure every disease and reach infinite life. The root of the word

Zohar comes from tzohar. It means splendor and light. The tzohar is a special glowing jewel (the joia magatama) that Abraham always wore on his neck. His jewel shined as brilliant as the sun. It is said whoever would look at this jewel would be cured of every disease.

When Abraham passed away, God gave this jewel back to the phoenix who is in charge of the wheels of the sun (141). Rabbi Shimon Bar Yochai writes that this jewel was given to him for some time as a special honor from Japan. He describes it as shining as brilliant as the sun. This confirms that the Takeuchi Documents are really the Zohar revealed in its full. It was later passed down to Naoshi Onodera.

The Brilliance of sun in the Zohar refers to the secret use of the joia jewel that came from the sun (book of zohar, tzohar jewel). Naoshi Onodera explains that actually this jewel does shine as brilliant as the sun. The joia jewel has 8 petals and a hole inside of it. It is designed in such a way that when sunlight hits it, it shines a brilliant light back towards the person (142). This is a book that will save the whole world (141).

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